[94 cont.]

A 583 marriage, the obligation was exclusively on the man to support his wife, and thus his influence might become too dominant. Another explanation might be that the so-called bride price served to identify ancestry not only in the male line but also in the female. That the bride price was ever regarded by the Atjehnese as a purchase price for the woman is difficult to assume when one considers the dominant matriarchal elements in A connection with marriage.

562 In harmony with the marriage and kinship rules, the position of women in Atjeh is fairly high. This can be inferred A from the fact, among others, that the ta'lik (1), a general [586]

1. See Chap. 5, "Islam."

custom on Java, which strengthens the position of the woman A in the case of divorce, is not necessary in Atjeh. The laws of 428 inheritance are, in general, based on Mohammedan law, but there are some deviations based on the adat.

A In Atjehnese marriage, goods are not held in common; 421 the man and wife keep the possessions they brought into the 422 marriage strictly separated. Those possessions that are earned by their common efforts during the course of the marriage (for instance, work in the fields) are, however, regarded as common property in the lowlands. In the highlands, everything amassed during the marriage, whether through the efforts of both or of only one of them, is considered common property.

A 586 In the case of divorce the common property is divided in two; that brought into the marriage goes back to where it came from, but in some cases even what has been earned by the man alone is regarded as common property.

M c. Buginese and Makassarese (South Celebes). These two 101 peoples, in many respects similar to each other and differing 174 primarily only in language, long ago reached a stage of political development where clan division has no influence. Their M society is based completely on territorial units, but the origin 631

MK [374 cont.]
642 in arriere fee, and Tanette with Lipoekasi in arriere fee.
I 2. Allied states. The basis of our relationship with these states
MK is the peace and alliance treaty concluded in 1667 by Speelman,
[648] known under the name of Buginese contract, which was renewed in 1824 by Van der Capellen. Their sovereigns are allies of the Government and have certain obligations to fulfill, such as the
MK protection of trade, guarding against piracy, assistance in case
[636] of war, etc. They are free in the administration of the internal affairs of their state, but when ascending the throne, they must pay a visit to Makassar to be installed by the Government and to renew the contract.

MK These states can be divided by population into Makassa-
● 101 rese and Buginese states. The most important Makassarese states are Gowa, and Laikang; the Buginese states are Baroe, Soppeng, Adjatapparang, Mandar (at least in part), Loewoe, Wadjo, Tanette, and Boni. A third tribe that inhabits Celebes is the
T To-radja = mountain-dwellers. Among the principal Toradja
101 states are Masinrimpoeloe and Laiwoei in particular.

MK The main features of the government are similar in all
642 the states. The feudal system exists everywhere on southern
423 Celebes. We have encountered this feudal system in the Malay states on Sumatra and Borneo, but not to the extent that it occurs here. In the first place the feudal system also arose here out of the sovereigns' practice of granting part of the land in fee to their children or relatives to provide for their support or to reward faithful servants. These feudal tenants are called paseadjingang = blood relatives, from the [375] word seadjing = brother. Another way that the feudal system arose was through war, when a weaker prince was conquered by a more powerful one. In the latter case the vanquished was allowed to govern his own land, but he was in the same position as the other feudal tenants. This kind of feudal tenant is called palili. The obligations of these feudal
MK tenants to their liege lord are: to assist him in war, to appear
[211] at his court for ceremonial occasions, festivities, etc., and the

Now regarding the kampong itself: the name of the kampong is Bukaka and it is located in the wanua Tanette Riattang, which is under the Sulewatang Tanette Riattang. The Sulewatang Tanette Riattang lives in Watampone. He is different from the Aru Tanette Riattang, who has no wanua, but who is one of the central seven princes. The head of the kampong has the title Mado Bukaka. He is a fine fellow and seems like a better character than most of the bangsawan. His father and his father's father and so on back have headed the kampong for countless generations. He is not a noble, says the Sulewatang. The Sulewatang also says that his ramp is not "genuine". Council is held in neither kampong nor wanua. If there are legal proceedings in the kampong the Kepala kampong may call in a notable or two to help. If there is a legal case in the wanua, the Sulewatang Tanette Riattang will call in maybe three or four (never all) kepala kampongs to help. If there is really a big legal case, it goes to the Hadat Tinggi in Watampone. There are fifteen kepala kampongs in the wanua. In most of the kampongs there are several smaller kampongs (two, three, or more), somewhat like hamlets. The Sulewatang used the term lingkongan [circle]. 361 622 632 623 632 692 621 632

The next day we got down to the work involving a rough map and a ground plan. The kampong abuts on Watampone, indeed it is actually a continuation of it. Thus one side of the market street is Watampone and the other is the kampong. There are several stores on the kampong side. I asked if the Chinese there would say that they were living in the kampong. The answer was no, but that they would say they lived in Watampone. Thus it is a kind of false border. Also, the big, beautiful, new mosque of Watampone is within the kampong borders. But the kampong is evidently not too important and Watampone is in the same wanua, that is, in wanua Tanette Riattang. The kampong itself is the western-most of the kampongs in this wanua, and the western border goes along with the eastern border of wanua Palaka (kampong Tjabalu). On the north is wanua Awampone (kampong Tjelapa). On the east is another kampong, Ta, of wanua Tanette Riattang. And, of course, Watampone is to the south. As one enters the kampong of Bukaka coming from the main center of Watampone, one goes along the main street for four kilometers from south to north, from the Watampone border to Tjelapa. On entering Bukaka one sees the great mosque and the large house of an Arab, both structures being white and blue, an ironic combination. It is a great misfortune that Mohammedanism got in here. From the main road (the Kepala kampong's house is not far from the Watampone border) to 126 621 632 101 131 102

621 the border of wanua Palaka, kampong Tjabalu on the west,
it is four kilometers also. This western part is thus a
632 square. On the east side of the road, along the Watampone
● 101 border, it is only six hundred meters along the street to
131 the Ta border. But then the east border sweeps eastward in
102 a long curve so that on the northern side along the border of
Tjelapa, the northern border runs two kilometers from the
main road. (See rough map, page 46, field notes)[P. 266 here]

871 There are two schools in Bukaka, one a religious school
435 and the other a village school. They are near the Watampone
556 border on the main road, or just off it. There are also ten
private Koran schools. There are about six hundred hadjis
here. I met one, a smug young man. And I teased him about
being one of the few rich men in town, but he said that it was
perhaps, if the family resources were pooled, six thousand
guilders. He remarked that ten thousand guilders was really
a great fortune here. Incidentally, the Sulewatang said that
the high figures given for the old days were somewhat off.
Prices were overvalued.

131 In the wanua, running eastward to the sea from Bukaka, are
361 the kampongs Penyula and Ta side by side; then Paopao,
Tibodjong (very small) and Tamaüsing, side by side; then
Toro, Tjelu, Lapobatua, Biru, and Palingorung, all side by
side (the latter two jut out to the south); then Badjoë and Maloi,
side by side (the former on the sea, the latter juts out to the
south); and finally, along the curve of the sea, Rompe. I for-
got to say that these really do not jut out, as Watampone is
also part of the wanua and it is to the south of Bukaka, Ta,
Tamaüsing. Thus the appearance seems to be roughly that
621 of a triangle. Aside from Watampone, each of the fifteen
kampongs has a kepala kampong. And within each of the kam-
pongs there are varying numbers of hamlets. Thus Bukaka
has three, Penyula has one, Ta three, Paopao two, Tibodjong
one, Tamaüsing one, Lapobatua one. I could not get any
information on the other kampongs, but will find out later. The
biggest kampongs, in order, are: Tjelu, Bukaka, Badjoë.
Others are small. Bukaka is the oldest.

368 The big misigit [mesjid, mosque] is used by Bukaka, Ta,
and Watampone. Other kampongs having misigit are: Penyula,
Badjoë, Paopao, Lapobatua, and Palingorung, thus there are
six in all.

632 In Bone, Andi says, there are twenty-one wanua. Seven
505 are ruled by aru, and fourteen by sulewatang. He says, how-
ever, that they are of equal rank. Aside from the aru wanua
there are the Aru Pitu, and this tells the story.

3: Kennedy E-5 (1949-50) 1953 OBI Indonesia
Celebes 06/ Makassar 066
Sadang 068
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ETHNOGRAPHIC, GEOGRAPHICAL, AND POLITICAL AFFILIATIONS OF THE THREE VILLAGE COMMUNITIES STUDIED BY RAYMOND KENNEDY IN SOUTH CELEBES

	Communities Studied	Location	Ethnic Subgroup	Main Ethnic Group
Celebes (Sulawesi) [South Celebes]	1. Bafombaru	Karawisi	Makassarese	Makassarese-Buginese
	2. Bukaka	Tanette Riattang	Buginese (Bone, Watampone)	Makassarese-Buginese
	3. Marante	Kessu	Rantepao	Sadang